

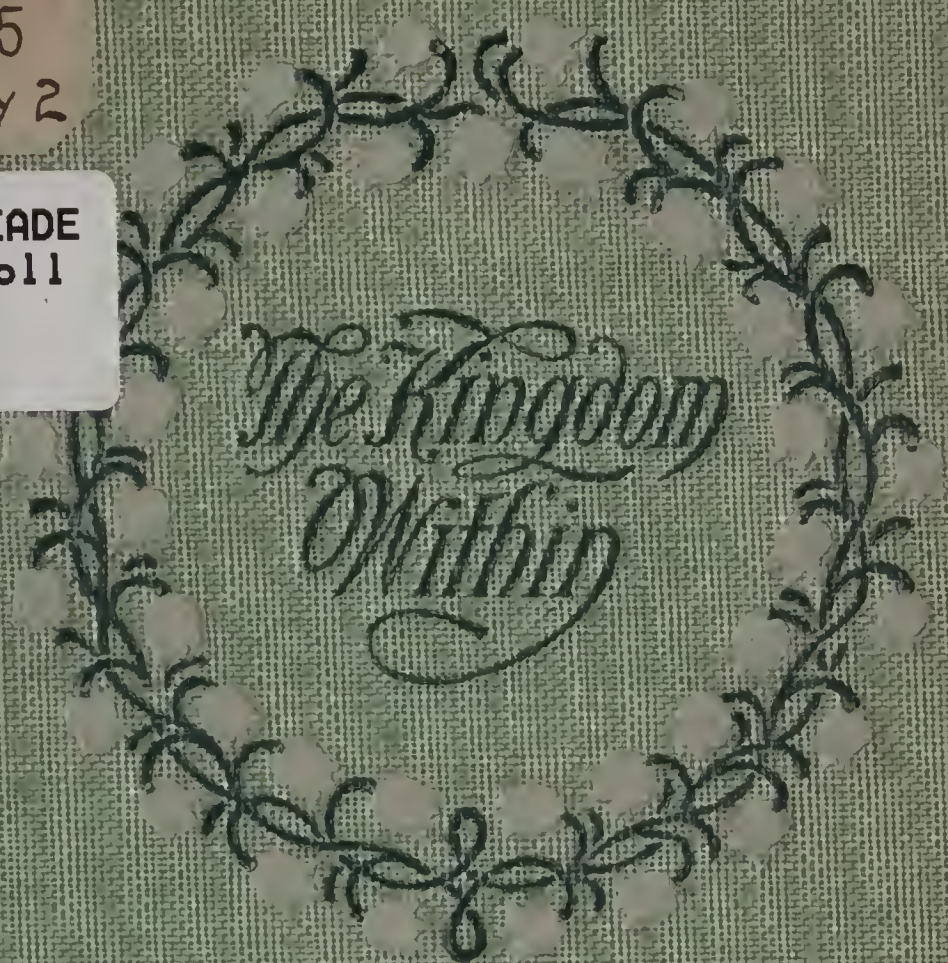
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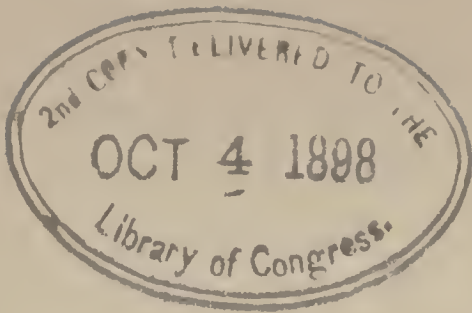
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*The Kingdom
Within*

Selections from 'The Imitation of Christ'
By Thomas à Kempis

Clark



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Selections for every day in the month.

EDITED BY

Francis E. Clark, D. D.

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THE KINGDOM WITHIN.

Selections from "The Imitation of Christ," by
Thomas à Kempis.

United Society of Christian Endeavor.

Boston and Chicago.

7 Classics of the Quiet Hour

THE KINGDOM WITHIN

✓ Selections from *The Imitation of Christ* by

✓ THOMAS À KEMPIS

FOR EVERY DAY OF THE MONTH

Imitation of Christ

Edited and with Introduction by

FRANCIS E. CLARK, D. D.

*President of the United Society
of Christian Endeavor*



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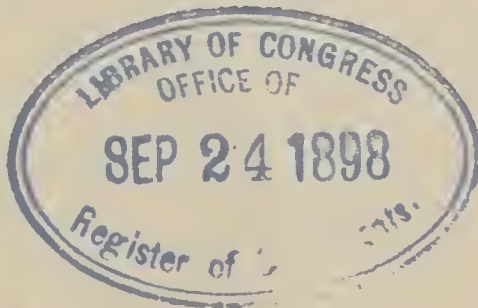
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THOMAS À KEMPIS.

IT was once the fashion for critics who supposed that they could establish the canon of the world's taste in art to number the great pictures of the world in the order of their relative importance. Thus, according to their self-constituted censorship, the four great pictures were at one time supposed to be the "Transfiguration" of Raphael, the "St. Peter the Martyr" of Titian, the "Communion of St. Jerome" by Domenichino, and "The Descent from the Cross" by Rubens.

If any one should attempt to name the four great devotional books of the world since apostolic times, he would be sure to name "The Imitation of Christ" by Thomas à Kempis, and he would be likely to complete the quartette by adding "Holy Living and Holy Dying" by Jeremy Taylor, the sermons of Master John Tauler, and Bunyan's "Pilgrim's Progress."

From the standpoint of popularity and from the standpoint of practical helpfulness in the Christian life, it is undoubtedly true that the last of these shall be first. But from the standpoint of enduring fame as a literary and devotional masterpiece, the first-named volume will undoubtedly long hold the primacy.

Though it cannot be called a popular book, in the ordinary sense of the term, it is preëminently the classic of the closet. During the four hundred years since it was written, "The Imitation of Christ" has been issued in more than four hundred editions, and translated into every scholarly language.

Even the Mohammedans have translated it into Turkish for the followers of Islam.

Surely, then, in our list of our classics for the Quiet Hour we should give an early place to this volume, which for four centuries has comforted and inspired, rebuked and cheered, chastened and uplifted, so many followers of the Master.

Of its author we do not know very much, nor is it essential that his life should be told in detail. He lives in his work, and not in any deeds of martial valor or heroic sacrifice. His life was a singularly quiet and peaceful one, the life of the cloister and the convent, the life of the recluse and the ascetic.

His real name was Thomas Hammerken, and he was born at Kempen in 1380, and died in 1471 at the ripe age of ninety-one. In this brief fashion may be told the few details which the world would call important, of his long, uneventful life.

“The daily round, the common task,” says one, “the continual services, the copying biblical and other manuscripts, the composition of his sermons and of a few poems and hymns, with the writing out of his great work, furnished him with all he asked or wished for.”

But this quiet, monotonous, even tame and dreary, life, as it would seem to many, produced one of the great books of all the ages; a book which the world will never let die; a book that has alike inspired the youth on the threshold of life, nerved the soldier as he flung himself into the battle, and soothed the aged saint as his head touched the dying pillow.

One interesting fact to note is that Thomas Hammerken of Kempen was educated under the tutorship of Florentius, the head of the Brothers of the Common Life, and was himself one of the Brothers of the Common Life in later years.

Prophetic indeed this membership in a body so named seems to have been of the part which his great book should play in future years among the brothers of the common life in all the countries and in all ages.

A few words of counsel may perhaps be allowed to the young reader whose taste has not been fully educated to such works as those of which this is the highest type.

Thomas à Kempis is not an author to be read jauntily and hurriedly. He cannot be picked up, like the morning newspaper from the breakfast-table, for a few hurried glances at sensational head-lines. He is an author preëminently of and for the Quiet Hour.

“In this book,” says Cardinal Cajetan, “lies hidden some divine and secret virtue of the Holy Spirit, which, when it is read with attention and devotion, is shed over the soul of the reader or hearer, until he is fully changed and borne from the created things to God the Creator himself.” Many a devout reader has found this true. But always this condition is implied: *when the “Imitation” is read with attention and devotion it sheds this radiance upon the soul.*

The selections given in this little volume are neither many nor long. It is believed that for many people, at least, these shorter selections will command attention, when the whole volume might produce discouragement and a feeling of hopeless distance from the mind of the writer.

In reading Thomas à Kempis, the circumstances under which he wrote, so different from the noisy, rushing, bustling world in which we live, must be borne in mind. He was a writer, as has already been said, of the cloister. His days were passed in a monk’s cell. Bare walls, adorned perhaps with a crucifix and a bleeding heart of Christ, surrounded him. His Quiet Hour was not a matter of fifteen minutes in the morning, but of the twenty-four hours of the day.

How can such a man, then, teach us anything? it may be said. How can one who wrote under such circumstances and amid such surroundings have a message for the world-weary Christian of the present day, with earth’s noises sounding their ceaseless din and roar in his ear?

It is just this difference of surroundings, this difference in the temperament of the times, that makes the perusal of such

a book more important to-day than at any other time in the world's history.

Because it is more difficult to-day than in the quieter ages of the world to hear the still, small voice, amid the roar and hubbub of this age of steam, it is the more necessary that we train our ears to catch the whisper of God. Because the aroma and fragrance of the flower that quietly unfolds in the presence of God is not easily detected amid the stronger and more overpowering perfumes of these lusty modern days, perfumes that are not altogether odors of sanctity, it is the more necessary that we catch the fragrance of God's rosemary and thyme.

We do not wish ourselves back, to be sure, in the age of the monastery and the hermit's cell, but we would bring into this better age of activity and service the only element that made a monastery endurable; the element that sometimes made the monk's cell, as in the case of this Brother of the Common Life of whom we write, the very vestibule of heaven.

Once more it will be noticed that Thomas à Kempis does not express himself as would a devotional author of the present day, when writing of the very same things.

He does not use the same language in speaking of the power and presence of the Spirit of God as would Andrew Murray of Wellington, or Frederick Brotherton Meyer of London. In some sense every reader must be his own interpreter.

He must translate this language of the fifteenth century into the language of the nineteenth. But prayer and attention, and the inward illumination of the Spirit, will, I believe, translate every word of the devout comrade of the Quiet Hour into a heart language which is altogether intelligible.

Our author has more to say than would a modern author about "the pomps and vanities of the world," about "despising outward things," about "forsaking this wretched world," etc. I am fully aware that these expressions are distasteful to many, and that they are often held up to

ridicule by those who think they speak with authority, and yet are unworthy to unloose the latchet of Thomas à Kempis's shoes.

There is little danger of morbidness or too great unworldliness in these days. There is little danger that the world will not be sufficiently loved, admired, and applauded. These expressions and meditations which tell of the other worldliness, however distasteful they may be to some, will surely prove in these days a bitter but wholesome antidote to the malaria of worldliness, ease, and luxury with which the Christian of to-day must contend.

Nevertheless, in the selections chosen will be found very few with even a touch of morbidness, for much of the work of this great author is sweet, fresh, and wholesome as the most fastidious modern reader could wish.

I have chosen for the title of this little volume, "The Kingdom Within," a title which might be applied to almost every chapter ever written by Thomas à Kempis, for he was always exalting the unseen man within, and revealing the glories and beauties of that inner realm of character and life which few writers have so well explored.

From the almost boundless treasures of "The Imitation of Christ" I have chosen but thirty-one short passages, one for each day of the month, hoping that these brief excursions into the green pastures of devotion and communion would lead the reader to many a longer walk in this same country with the saintly author of "The Imitation of Christ."

FRANCIS E. CLARK.

THE KINGDOM WITHIN.



HE kingdom of God is within you," saith the Lord. Turn thee with thy whole heart unto the Lord, and forsake this world, and thy soul shall find rest.

Learn to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

"For the kingdom of God is peace and joy in the Holy Ghost," which is not given to the unholy.

Christ will come unto thee, and show thee his own consolation, if thou prepare for him a worthy mansion within thee.

He is all glorious and beautiful within, and there shall he have pleasure.

The inward man he often visiteth; and hath with him sweet discourses, pleasant solace, much peace, familiarity exceeding wonderful.

O faithful soul, make ready thy heart for this Bridegroom, that he may vouchsafe to come unto thee, and to dwell within thee.

For thus saith he: "If any love me, he will keep my words, and we will come unto him, and will make our abode with him."

When thou hast Christ, thou art rich, and hast enough. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust in men.

THE SONG OF LOVE.



LET me be possessed by love, mounting above myself through excessive fervor and admiration.

Let me sing the song of love; let me follow thee, my Beloved, on high; let my soul spend itself in thy praise, rejoicing through love.

Let me love thee more than myself, nor love myself but for thee; and in thee all that truly love thee, as the law of love commandeth, shining out from thyself.

Love is active, sincere, affectionate, pleasant, and amiable, courageous, patient, faithful, prudent, long-suffering, manly, and seeketh not her own.

For in whatever instance a person seeketh himself, there he falleth from love.

Love is circumspect, humble, and upright; not yielding to softness, or to levity, nor attending to vain things; it is sober, chaste, steady, quiet, and guarded in all the senses.

Love is subject, and obedient to its superiors; to itself mean and despised; unto God devout and thankful, trusting and hoping always in him, even then when God imparteth no relish of sweetness unto it; for without sorrow none liveth in love.

HOW TO PERSEVERE.

WHEN one that was in anxiety of mind, often wavering between fear and hope, did once, being oppressed with grief, humbly prostrate himself in a church before the altar in prayer, and said within himself, "O, if I knew that I should yet persevere!" he presently heard within him an answer from God, which said, "If thou didst know it, what wouldst thou do? Do now what thou wouldst do then, and thou shalt be secure."

And being herewith comforted and strengthened, he committed himself wholly to the will of God, and that troublesome anxiety ceased.

Neither had he the mind to search curiously any farther, to know what should befall him; but rather labored to understand what was that good and acceptable will of God for the beginning and accomplishing of every good work.

.
O most merciful Jesus, grant me thy grace, that it may be with me, and labor with me, and persevere with me even to the end.

Grant that I may always desire and will that which is to thee most acceptable and most dear.

Let thy will be mine, and let my will ever follow thine, in perfect agreement with it.

THE WINGS OF THE SOUL.



BY two wings a man is lifted up from things earthly; namely, by simplicity and purity.

Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste him.

No good action will hinder thee if thou be inwardly free from inordinate affection.

If thou intend nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

If thy heart were sincere and upright, then every creature would be unto thee a mirror of life, and a book of holy doctrine.

There is no creature so small and mean that it doth not show forth the goodness of God.

If thou wert inwardly good and pure, then thou wouldst be able to see and understand all things well without impediment.

A pure heart penetrateth heaven and hell.

For as a man is inwardly, so judgeth he outwardly.

If there be joy in the world, surely a man of a pure heart possesseth it.

And if there be anywhere tribulation and affliction, an evil conscience best knows it.

REST IN JESUS.



ABOVE all things, and in all things, O my soul, thou shalt rest in the Lord alway, for he himself is the everlasting rest of the saints.

Grant me, O most sweet and loving Jesus, to rest in thee above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtilty, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire.

Thou alone art most lovely and loving, thou alone most noble and glorious above all things, in whom all good things together both perfectly are, and ever have been, and shall be.

And therefore it is too little and unsatisfying, whatsoever thou bestowest on me besides thyself, or revealest unto me of thyself, or promisest, whilst thou art not seen and not fully obtained.

For surely my heart cannot truly rest, nor be entirely contented, unless it rest in thee, and surmount all gifts and all creatures whatsoever.

THE BONDAGE OF THINGS.



F thy love be pure, simple, and well ordered, thou shalt be free from the bondage of things.

Do not covet that which is not lawful for thee to have. Do not have that which may entangle thee and deprive thee of inward liberty.

Strange it is that thou committest not thyself wholly unto me from the bottom of thy heart, with all things thou canst have or desire.

Why dost thou consume thyself with vain grief; why weary thyself with superfluous cares?

If thou seek this or that, and wouldst be in such or such a place, the better to enjoy thy own profit and pleasure, thou shalt never be at quiet, nor free from trouble of mind; for in every instance somewhat will be wanting, and in every place there will be some one to cross thee.

Man's welfare then lieth not in obtaining and multiplying any external things, but rather in despising them, and utterly rooting them out from the heart.

And this thou must understand not of income and wealth only, but of seeking after honor also, and the desire of vain praise, all which must pass away with this world.

THE STEADFAST ONE.



HERE is no great trust to be put in a frail and mortal man, even though he be profitable and dear unto us; neither ought we to be much grieved if sometimes he be cross and contradict us. They that to-day take thy part, to-morrow may be against thee; and often do they turn right round like the wind.

Cast all thy care upon God; let him be thy fear, and him thy love; he shall answer for thee, and will do in all things what is best for thee.

For here hast thou no continuing city; and, wheresoever thou mayest be, thou art a stranger and pilgrim; neither shalt thou ever have rest unless thou be most inwardly united unto Christ.

Why dost thou here gaze about, since this is not the place of thy rest? In heaven ought to be thy home, and all earthly things are to be looked upon as it were by the way.

All things are passing away, and thou together with them.

Beware thou cleave not unto them, lest thou be caught, and so perish. Let thy thought be on the Most High, and thy prayer for mercy directed unto Christ without ceasing.

KNOWING OURSELVES.



N humble knowledge of thyself is a surer way to God than a deep search after learning.

Yet learning is not to be blamed, nor the mere knowledge of anything whatsoever to be disliked, it being good in itself, and ordained by God ; but a good conscience and a virtuous life is always to be preferred before it.

But because many endeavor rather to get knowledge than to live well, therefore they are often deceived, reaping either very slender profit or none at all.

O, if men bestowed as much labor in the rooting out of vices, and planting of virtues, as they do in the raising of controversies, neither would there so much hurt be done, nor so great scandal be given in the world.

Truly at the day of judgment we shall not be asked what we have read, but how we have acted ; not how well we have spoken, but whether we have lived righteously.

OUR FRIENDS.



DO not thy heart open to every one; but treat of thy affairs with the wise, and such as fear God.

Flatter not the rich; neither do thou appear willingly before great personages.

Keep company with the humble and plain ones, with the devout and virtuous; and confer with them of those things that may edify.

Desire intimacy with God alone and with his angels, and avoid the acquaintance of men.

We must have charity towards all, but intimacy with all is not expedient.

Sometimes it falleth out that a person unknown to us is much esteemed of, from the good report given him by others; whose presence notwithstanding is not pleasing to the eyes of the beholders.

We think sometimes to please others by our company, and we rather disgust them with those bad qualities which they discover in us.

THE FOLLY OF SELF-CONCEIT.

EXTOL not thyself for the height of thy stature or beauty of thy person, which may be disfigured and destroyed with a little sickness.

Take not pleasure in thy natural gifts or wit, lest thereby thou displeaseth God, to whom appertaineth all good whatsoever thou hast by nature.

Esteem thyself no better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they.

Be not proud of well-doing; for the judgment of God is far different from the judgment of men, and that often offendeth him which pleaseth them.

If there be any good in thee, believe that there is much more in others, that so thou mayest conserve humility in thee.

It is no prejudice unto thee to debase thyself under all men; but it is very prejudicial to thee to prefer thyself before any one man.

The humble enjoy continual peace, but in the heart of the proud is envy, and frequent indignation.

THE PROFIT OF ADVERSITY.



T is good that we sometimes have troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted, and that there be an evil or a lessening conceit had of us; and this, although we do and intend well.

These things help often to the attaining of humility, and defend us from vain glory; for then we chiefly seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

And therefore a man should settle himself so fully in God that he need not seek many comforts of men.

When a good man is afflicted, tempted, or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

BEARING AND FORBEARING.



ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many which must be borne with by others.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us, and yet we will not have our own desires denied us.

We will have others kept under by strict laws, but in no sort will ourselves be restrained.

And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.

But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault, no man but hath his burden, no man sufficient of himself, no man wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another.

THE QUIET HOUR.

HE that intends to attain to the more inward and spiritual things of religion must with Jesus depart from the multitude and press of people.

No man doth safely appear abroad, but he who gladly can abide at home, out of sight.

No man speaks securely, but he that holds his peace willingly.

No man ruleth safely, but he that is willingly ruled.

No man securely doth command, but he that hath learned readily to obey.

If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world, as it is written, "In your chambers be ye grieved." In thy chamber thou shalt find what abroad thou shalt too often lose.

The more thou visitest thy chamber, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it. If in the beginning of thy conversion thou art content to remain in it, and keep to it well, it will afterwards be to thee a dear friend and a most pleasant comfort.

THE BEST PREPARATION FOR DEATH.



IF thou hadst a good conscience, thou wouldst not greatly fear death.

It were better to avoid sins than to fly from death.

If to-day thou art not prepared, how wilt thou be so to-morrow?

To-morrow is uncertain, and how knowest thou that thou shalt live to-morrow?

What availeth it to live long, when there is so small amendment in our practice?

Alas! length of days doth more often make our sins the greater, than our lives the better.

O that we had spent but one day in this world thoroughly well!

Many there are who count how long it is since their conversion; and yet full slender oftentimes is the fruit of amendment of life.

If to die be accounted dreadful, to live long may perhaps prove more dangerous.

Happy is he that always hath the hour of his death before his eyes, and daily prepareth himself to die.

SELF - WATCHFULNESS.



REMEMBER always thy end, and how that time lost never returns. Without care and diligence thou shalt never get virtue.

If thou begin to wax lukewarm, it will begin to be evil with thee.

But if thou give thyself to fervor of spirit, thou shalt find much peace, and feel less labor, through the assistance of God's grace, and the love of virtue.

The fervent and diligent man is prepared for all things.

It is harder work to resist vices and passions, than to toil in bodily labors.

He that avoideth not small faults, by little and little falleth into greater.

Thou wilt always rejoice in the evening, if thou spend the day profitably.

Be watchful over thyself, stir up thyself, admonish thyself, and, whatever becomes of others, neglect not thyself.

The more holy violence thou usest against thyself, the greater shall be thy spiritual profiting.

GRACE FOR THE HUMBLE.



ARE not so much as to who is for thee or against thee; but think what thou art about, and take care that God may be with thee in everything thou doest.

Have a good conscience, and God shall well defend thee.

For whom God will help, no man's perverseness shall be able to hurt.

If thou canst be silent and suffer, without doubt thou shalt see that the Lord will help thee.

He knoweth the time and manner how to deliver thee, and therefore thou oughtest to resign thyself unto him.

It belongs to God to help, and to deliver from all confusion.

It is often very profitable, to keep us more humble, that others know and rebuke our faults.

God protecteth the humble and delivereth him; the humble he loveth and comforteth; unto the humble man he inclineth himself; unto the humble he giveth great grace; and after his humiliation he raiseth him to glory.

Unto the humble he revealeth his secrets, and sweetly draweth and inviteth him unto himself.

THE JOY OF A GOOD CONSCIENCE.



HE glory of a good man is the testimony of a good conscience.

Have a good conscience, and thou shalt ever have joy.

A good conscience is able to bear very much, and is very cheerful in adversities.

An evil conscience is always fearful and unquiet.

Thou shalt rest sweetly if thy heart do not reprehend thee.

Sinners have never true joy, nor feel inward peace; because "There is no peace to the wicked," saith my God.

And if they should say, "We are in peace; no evil shall fall upon us, and who shall dare to hurt us?" believe them not; for upon a sudden will arise the wrath of God, and their deeds shall be brought to naught, and their thoughts shall perish.

That glory is but brief which is given and received from men.

Sorrow always accompanieth the world's glory.

The glory of the good is in their consciences, and not in the tongues of men. The gladness of the righteous is of God, and in God; and their joy is of the truth.

WHY TROUBLE COMES.



NEVER found any so religious and devout that he had not sometimes a withdrawal of grace, or felt not some decrease of zeal.

There was never saint so highly rapt and illuminated, who first or last was not tempted.

For he is not worthy of the high contemplation of God who hath not been exercised with some tribulation for God's sake.

For temptation going before is wont to be a sign of ensuing comfort.

For unto those that are proved by temptations heavenly comfort is promised. "To him that overcometh," saith he, "will I give to eat of the tree of life."

But divine consolation is given, that a man may be bolder to bear adversities.

There followeth also temptation, lest he should wax proud of any good.

The devil sleepeth not, neither is the flesh as yet dead; therefore, cease not to prepare thyself to the battle; for on thy right hand and on thy left are enemies who never rest.

LOVERS AND CROSS-BEARERS.



ESUS hath now many lovers of his heavenly kingdom, but few bearers of his cross.

He hath many desirous of consolation, but few of tribulation.

He findeth many companions of his table, but few of his abstinence.

All desire to rejoice with him; few are willing to endure anything for him or with him.

Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion.

Many reverence his miracles; few follow the ignominy of his cross.

Many love Jesus so long as no adversities befall them.

Many praise and bless him so long as they receive any consolations from him.

But, if Jesus hide himself, and leave them but a little while, they fall either into complaining, or into too much dejection of mind.

THE GLORIES OF THE CROSS.



WHY therefore fearest thou to take up the cross which leadeth thee to a kingdom ?

In the cross is salvation ; in the cross is life ; in the cross is protection against our enemies ; in the cross is infusion of heavenly sweetness ; in the cross is strength of mind ; in the cross joy of spirit ; in the cross the height of virtue ; in the cross the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the cross.

Take up therefore thy cross, and follow Jesus, and thou shalt go into life everlasting. He went before, bearing his cross, and died for thee on the cross ; that thou mayest also bear thy cross and desire to die on the cross.

Behold ! in the cross all doth consist, and all lieth in our dying thereon ; for there is no other way unto life, and unto true inward peace, but the way of the holy cross and of daily mortification.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.

IS THE SERVANT GREATER THAN HIS
LORD?



CHRIST was also in the world, despised and rejected of men, and in greatest necessity forsaken by his acquaintance and friends, in the midst of slanders.

Christ was willing to suffer and be despised; and wilt thou dare complain of any man?

Christ had adversaries and backbiters; and dost thou wish to have all men thy friends and benefactors?

Whence shall thy patience attain her crown, if no adversity befall thee?

If thou art willing to suffer no opposition, how wilt thou be the friend of Christ?

Suffer with Christ, and for Christ, if thou desire to reign with Christ.

If thou hadst but once perfectly entered into the secrets of the Lord Jesus, and tasted a little of his ardent love, then wouldst thou not regard thine own convenience or inconvenience, but rather wouldst rejoice at slanders, if they should be cast upon thee.

A lover of Jesus and of the truth, and a true inward Christian, and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and with joy remain at rest.

LIVING AT PEACE.



T were more just that thou shouldst accuse thyself, and excuse thy brother.

If thou wilt be borne withal, bear also with another.

Behold, how far off thou art yet from true charity and humility; for charity knows not how to be angry with any, or to be moved with indignation, but only against one's self.

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him.

But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.

Some there are that keep themselves in peace, and are in peace also with others.

And some there are that are neither at peace themselves, nor suffer others to be in peace: they are troublesome to others, but always more troublesome to themselves.

He that can best tell how to suffer, will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ, and the heir of heaven.

WHEN JESUS IS PRESENT.



WHEN Jesus is present, all is well, and nothing seems difficult; but when Jesus is absent, everything is hard.

When Jesus speaks not inwardly to us, all other comfort is nothing worth; but, if Jesus speak but one word, we feel great consolation.

Did not Mary Magdalene rise immediately from the place where she wept, when Martha said to her, "The Master is come, and calleth for thee"?

O happy hour, when Jesus calleth from tears to spiritual joy!

What shall the world profit thee without Jesus?

To be without Jesus is a grievous hell; and to be with Jesus, a sweet paradise.

If Jesus be with thee, no enemy shall be able to hurt thee.

He that findeth Jesus findeth good treasure; yea, a good above all good.

And he that loseth Jesus loseth much indeed; yea, more than the whole world.

Poor indeed is he who liveth without Jesus; and he truly rich who is well with Jesus.

HOW TO KEEP JESUS.



Tis matter of great skill to know how to hold converse with Jesus; and to know how to keep Jesus, a point of great wisdom.

Be thou humble and peaceable, and Jesus will be with thee.

Be devout and quiet, and Jesus will stay with thee.

Thou mayest soon drive away Jesus, and lose his favor, if thou wilt turn aside to outward things.

And, if thou shouldst drive him from thee, and lose him, unto whom wilt thou flee, and whom wilt thou then seek for thy friend?

Without a friend thou canst not well live; and, if Jesus be not above all a friend to thee, thou shalt be indeed sad and desolate.

Thou actest therefore as a fool, if thou trust or rejoice in any other.

It is better to have all the world against us than to have Jesus offended with us.

Amongst all, therefore, that be dear unto us, let Jesus alone be specially beloved.

Love all for Jesus, but Jesus for himself.

For him and in him, let as well friends as foes be dear unto thee; and all these are to be prayed for, that he would make them all to love and know him.

SIX BEATITUDES.



WILL hearken what the Lord God will say within me.

Blessed is the soul which heareth the Lord speaking within her, and receiveth from his mouth the word of consolation.

Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of this world.

Blessed, indeed, are those ears which listen not after the voice which is sounding without, but for the Truth teaching inwardly.

Blessed are the eyes which are shut to the things which are seen, but intent on the things eternal.

Blessed are they that enter far into things internal, and endeavor to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.

Blessed are they who are glad to have time to spare for God, and shake off all worldly hindrances.

Consider these things, O my soul, and shut up the door of thy sensual desires, that thou mayest hear what the Lord thy God shall speak concerning thee.

Thus saith thy Beloved: "I am thy salvation, thy peace, and thy life: keep thyself with me, and thou shalt find peace."

SPEAK, LORD.



PEAK, Lord, for thy servant heareth.

I am thy servant; O grant me understanding, that I may know thy testimonies.

Let not Moses speak unto me, nor any of the prophets, but rather do thou speak, O Lord God, inspirer and enlightener of all the prophets; for thou alone without them canst perfectly instruct me, but they without thee can profit nothing.

They indeed may sound forth words, but they cannot give the Spirit.

Most eloquently do they speak; but, if thou be silent, they inflame not the heart.

They teach the letter, but thou openest the sense: they bring forth mysteries, but thou unlockest the meaning of sealed things.

They declare thy commandments, but thou helpst us to fulfil them.

They point out the way, but thou givest strength to walk in it.

What they can do is only without, but thou instructest and enlightenest the heart.

They water outwardly, but thou givest fruitfulness.

They cry aloud in words, but thou impartest understanding to the hearing.

HE THAT LOVETH.



HE that loveth, flieth, runneth, and rejoiceth ;
he is free and cannot be held in.

He giveth all for all, and hath all in all ;
because he resteth in One highest above all
things, from whom all that is good floweth and proceed-
eth.

He respecteth not the gifts, but turneth himself above
all goods to the Giver.

Love sometimes knoweth no measure, but is fervent
beyond all measure.

Love feels no burden, thinks nothing a trouble, at-
tempts what is above its strength, pleads no excuse of
impossibility ; for it thinks all things lawful for itself,
and all things possible.

It is, therefore, able to undertake all things, and it
completes many things, and warrants them to take effect,
where he who does not love would faint and lie down.

Love is watchful, and, sleeping, slumbereth not.

Though weary, it is not tired ; though pressed, it is
not straitened ; though alarmed, it is not confounded :
but, as a lively flame and burning torch, it forces its
way upwards, and securely passes through all.

THE WAY OF PEACE.



Y son, I have spoken; "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Peace is what all desire, but all do not care for the things that pertain unto true peace.

My peace is with the meek and lowly of heart; in much patience shall thy peace be.

If thou wilt hear me and follow my voice, thou shalt be able to enjoy much peace.

Wherein, then, O Lord, doth it consist?

In giving thyself over with all thy heart to the divine will, not seeking thine own interest, either in great matters or in small, either in time or in eternity.

So shalt thou keep one and the same countenance, always with thanksgiving, both in prosperity and adversity, weighing all things with an equal balance.

Be thou of such courage, and so patient in hope, that, when inward comfort is withdrawn, thou mayest prepare thy heart to suffer even greater things; and do not justify thyself, as though thou oughtest not to suffer these afflictions or any so great, but justify me in whatsoever I appoint, and praise my holy name.

Then shalt thou walk in the true and right way of peace, and thou shalt have undoubted hope to see my face again with great delight.

IN THE DAY OF JUDGMENT.



WHEN shall a good and clear conscience more rejoice a man than all the learning of philosophy.

Then shall the contempt of riches weigh more than all the worldling's treasure.

Then wilt thou be more comforted that thou hast prayed devoutly than that thou hast fared daintily.

Then wilt thou be more glad thou hast kept silence than that thou hast talked much.

Then will good works avail more than many goodly words.

Then a strict life and severe repentance will be more pleasing than all earthly delights.

Accustom thyself now to suffer a little, that thou mayst then be delivered from more grievous pains.

Prove first here what thou canst endure hereafter.

If now thou canst endure so little, how wilt thou then be able to support eternal torments?

If now a little suffering make thee so impatient, what will hell-fire do hereafter?

Assure thyself thou canst not have two paradises; it is impossible to enjoy delights in this world, and after that to reign with Christ.

THE BLESSEDNESS OF THE SINGLE
HEART.

WE might enjoy much peace, if we would not busy ourselves with the words and deeds of other men, with things which appertain nothing to our charge.

How can he abide long in peace, who thrusts himself into the cares of others, who seeks occasions abroad, who little or seldom recollects himself within his own breast?

Blessed are those that are of single heart; for great is the peace they shall enjoy.

What is the reason why some of the saints were so perfect and contemplative?

Because they labored to mortify themselves wholly to all earthly desires; and therefore they could with their whole heart fix themselves upon God, and be free for holy retirement.

We are too much led by our passions, and too solicitous for transitory things.

We also seldom overcome any one vice perfectly, and are not inflamed with a fervent desire to grow better every day; and therefore we remain cold and lukewarm in religion.

If we were perfectly dead unto ourselves, and not entangled within our own breasts, then should we be able to taste divine things, and to have some experience of heavenly contemplation.

A PRAYER FOR STRENGTH AND WISDOM.



ESTABLISH me, O God, by the grace of thy Holy Spirit.

Grant me to be strengthened with might in the inner man, and to empty my heart of all useless care and anguish; not to be drawn away with sundry desires of anything whatever, whether mean or precious, but to look on all things as passing away, and on myself also no less as about to pass away with them.

For nothing is permanent under the sun, where all things are vanity and vexation of spirit. O how wise is he that so considereth them!

O Lord, grant me heavenly wisdom, that I may learn above all things to seek and to find thee,—above all things to relish and to love thee, and to think of all other things as being, what indeed they are, at the disposal of thy wisdom.

Grant me prudently to avoid him that flatters me, and to endure patiently him that contradicts me.

Because it is a great part of wisdom not to be moved with every wind of words, nor to give ear to an ill-flattering siren; for thus we shall go on securely in the way which we have begun.

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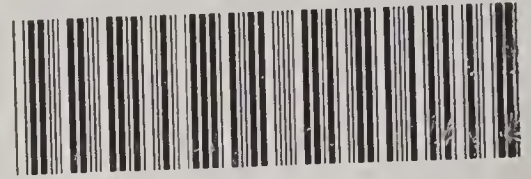
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